

praises, the thought of B&AHMA.¹ that
 sustains the
 sacrifice; the kine come to the
 cowherd asking
 (to be milked), the praisers proceed to
 the *Soma*
 with eagerness.

35. The milch kine (are) longing for
 the *Soma*:
 wise men (are) inquiring for him with
 praises;
Soma being effused is purified blended
 (with the
 milk), our adorations in the *trishtubh*
 metre are
 united in the *Soma*.

XYin. 36. Thus poured around (into the
 vessels), *Soma*,
 do thou when purified flow for our
 welfare, enter
 with a great noise² into IXDRA, foster our
 praise,
 generate abundant knowledge in us.

37. ³The vigilant *Soma*, the
 knower of true
 praises, being purified, has sat down in the
 vessels
 —(the *Soma*) whom the *Aclhwaryus* touch,
 com-
 bined, emulous, leaders of the sacrifice,
 auspicious-
 handed.

38. The purified (*Soma*) approaches
 (!XDEA) as
 the year (approaches) the sun, he fills both
 heaven
 and earth (with his radiance), he opens (the
 dark-
 ness \with his light): may he, the beloved
 (*Soma*),
 whose beloved (streams) are for (our)
 preservation,

¹ *Sdyana* explains the bearer of the oblation as the

"worshipper,
the three tests as the *Hick*, *Yajit&h* and *Sdman* :
brahmanah means
*the supreme " (*parivridhasya*) Soma. **la** the
next line he
explains that the kine come to the *Soma* to mix
their milk
with him.

² The Sanaa Veda reads *madena* for *raven a*.

³ Verses 37 to 39 occur Sama Veda, IL 6. 1. 4.